

Mars Christianissimus.

4,760 Autore

GERMANO GALLO-GRÆCO:

OR, AN

A P O L O G Y

For the

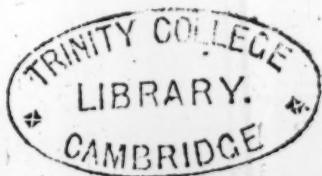
Most Christian King's

Taking up Arms against the

CHRISTIANS.

L O N D O N,

Printed for *R. Bentley*, and *S. Magnes*, in *Russel-street* in *Covent-Garden*, 1684.



C

Since 'tis usual for most Men to regard their private, rather than the publick Interest, the present rather than the time to come, I am not at all surpriz'd to find so many, who tho they easily see that the safety of the Church depends wholly on the greatness of *France*; yet notwithstanding, are not wanting to prefer their Sovereigns Interest before the general Good of all Christendom, under a pretence of defending the Liberty of their Country: which nevertheless 'twill be impossible for them to do without the assistance of *France*.

But one might have pardoned their indiscreet Zeal for their Country, if they had not given themselves the Liberty of reflect-

B ing

ing upon the Kings good Intentions. For my part, though I am self German, yet I am a great admirer of the *French* Vertues, and having this invincible Arguments to confound such indiscreet Persons, I think myself obliged in Conscience to make them publick. I cou'd will indeed that some of the best Writers of *France* wou'd take this task upon them, since they wou'd not be expos'd to those censures as a Natural *German* must of necessity be. But I see we must not expect hereafter any Argument from a Nation which will make good her Title no other way but by the Point of the Sword knowing that the good Fortune or rather the Justice of the King will procure him Advocates enough in other Countries.

'Twas been resolved on in *France* ever since the year 1672, that the King shou'd not for the future give any reason for his Enterprises

by

ent by publishing vain useless Mani-
 am fests, as his Ancestors and the o-
 nire ther Potentates had formerly pra-
 ving is'd. Wherefore it being agreed
 oun on to attacque the *Hollanders*,
 hin the Declaration of War was instead
 e tof a Manifest, wherein no other
 will Reason was given, but the Kings
 be Will; to wit, his Displeasure at the
 thi States Conduct and Behaviour: the
 ou' ill-affected People gave out, that it
 ure was unjust to meddle with those,
 ne who offered all imaginable satisfa-
 noction, and wish'd only to know
 ent what the King desired of them. O-
 akethers suspected that the
 ay Advocate * of the
 ord Rights of the Queen
 ne having been ill hand-
 ngled, by Baron D'Iffola,
 ugh they found it not con-
 venient to venture a
 nces second Disgrace, but they are all
 han in the dark; for they did not want
 ure good Reasons in *France*, and I
 fess know that a Learned Person having
 by

* The Title of a
 Book made to
 prove the Rights
 of the French
 Queen upon the
 Spanish Ne-
 th rlands,

drawn up a Manifest, wherein he clearly laid open the Conduct of the *Hollanders*, he presented it to the Ministers of State, who thought fit to suppress it, saying, That no other Reasons but those which Cardinal *de Richlieu* calls the Final Reasons of State, were suitable to their Masters Grandure. After that, the *Hollanders* and their Allies mightily urged the French Plenipotentiaries at *Cologne*, to communicate to them, the Reasons upon which their King grounded his Pretensions ; but the Ambassadour rejected this, as a thing unworthy of their Great Master , and said, They were not come to plead like Advocates, but to treat of Peace, as the Ministers of a mighty Monarch, and to declare his Will in whatsoever he would or would not Consent to. They observed the same Method likewise at *Nimiguen* ; for they laugh'd at the good Bishop *de Gorck*, and took him for a very simple

he simple Person for demanding of
 of them any Reason of their Acti-
 to ons : Nay, even the Marshal *D'E-*
 ght *strades*, and the Marquiss *de Croissy*
 no told him flat and plainly, (the *Hol-*
 ich *landers* having made a separate
 nal Peace) that they must content
 to themselves with what the King
 ter granted them, and receive it as a
 Al- pure Favour of his Majesty.

The late *French* Ambassadors at
Frankfort cou'd not indure to
 be told of the Paragraph of the
 Instrument of Peace of *Westphalia*,
 which begun thus, *Teneatur Rex*
Christianissimus. I cannot tell whe-
 ther that rude word, *Teneatur*,
 sounded harsh to their Ears, or
 whether they were offended with
 the Text; however, 'tis certain
 that they had no less aversion for
 this passage, than the Devil has for
 Holy Water : and one of them
 cou'd not refrain from saying to a
 certain Person, who spoke to him
 of it : *Let me alone with your Peace*

of Munster, it shall neither add
nor diminish any thing.

'Tis not that they mistrusted the
goodness of their Cause, or that
they wanted Reasons to strengthen
it, but they resolved to stand firm
to the Resolution which has been
long since taken in *France*, of ac-
knowledging no other Judge but
the Sword. Not as that Atheist
who said, *Dextra mihi Jupiter &*
telum quid missile libra. But be-
cause they imagine very well, *quod*
Vidrix causa Diis Placuit, and
that there needs no Reason to
be given for a Victory, which is
as a sentence given by the Gods
themselves: but since this way of
deciding useless Disputes does not a-
gree with the Constitution of our
Germans, who are more accus-
tom'd to the Wars of the Pen, I am re-
solved to enter into the List with
them, thereby not to betray a good
Cause by silence, which most Peo-
ple unadvisedly impute to the ill-
ness

ness of it. I hope to undeceive them, and to give them clear Demonstrations, that the King is to be accused rather of an excess of Moderation than of Ambition, since the Insolence of his Enemies proceeds from nothing else, but his too great mercy and Clemency towards them, and that in Consideration of Christendom, he stops sometimes in the full career of his conquests, when nothing in all probability can hinder him from making greater. But I hope the King will one day open his Eyes, and that he will totally ruine those Turbulent and Malignant Persons, who pretend to hinder the Christians from having one head against the Infidels, the Hereticks from being destroyed, and there being likewise but one King, one Faith, and one Law.

Some Body will object to me, that I expose the Kings Rights too nakedly, and with too great freedom,

dom, and that I discover the secret before its time, but I have good reason to think, that it will not be disliked of in *France*, where there needs no further dissimulation, and the *Monsieurs* give enough to understand, both by words and deeds, that they value not the Censure of the Vulgar, under which word, they include all those who side not with them, since none at present can be accomplisht, or any ways distinguished from the Common sort, whose Inclinations are not altogether Frenchified.

Besides I have several Instances, to induce me to believe, that *France* makes no Mystery of divulging what she has so long kept secret; whereof here are some: About 15 or 18 years past, some inquisitive Persons had discovered, by what means I know not, the Intreagues of the French to get *Casall* into their hands. These reports coming to the Kings ear, and seeming dishonourable

honourable to him, he ordered *Monsieur Grevell* to assure the *Germans* in the word of a King, that he was far from having any such thoughts. 'Twas that things were not as yet Ripe, to declare their minds upon that Point.

Except you will say to excuse *France*, that 'tis only since that time that she begun to think on any such design, and that those slanderers were themselves the occasion of it, their King supposing it to be all one, whether he did it or no, since he should be no less exposed to their Malicious Censures, so that these Gentlemen might have hastened what they fear'd, as those Astrologers, whose predictions have been the occasion of the Evils they have foretold, however 'tis apparent, that in *France* they see no cause why they shou'd any longer make a scruple of any thing. Here is another Example, the late Elector *Palatine*, sent one to the King, to

demand the restitution of some places, which his Officers had seiz'd on.

This Envoye, in his audience of the King, insisted much on the Justice and Faith of Treaties; the King answered him with a great deal of Moderation, that he pretended nothing, but what he thought in Conscience belonged to him, and that he had appointed Comissioners to examine the matter fully, and to Confer with the Parties concerned.

This answer was conformable to the times, for the face of Affairs being since much chang'd, they derided those who immagined, that Common Reason shou'd have any force upon the Assessors of the Chambers of *Metz* and *Brisac*, and ridicul'd likewise those who were so simple, as to suppose that if the French Ambassadors at *Francfort*, wou'd enter into a formal dispute with them, and maintain these in Law; from whence one may judge, that *France* begins to throw off
that

that so ill becoming shame, or that Clownish modesty which the formerly had, and that on the contrary she Acts with a certain Noble Freedom, peculiar only to persons well bred and born. This the French Ministers in several places do not dissemble.

For the Ambassadors at *Francfort*, seeing themselves Importun'd by some who desired to know, why *France* had never demanded before *Strasburg*, and a great many other places which he now possesses, and why she had not made any Mention of her Pretensions, when the occasion seem'd to require it, as in the Treaty of *Munster*, *Nuremberg*, or at least that of *Nimeguen*, These Gentlemen were not ashamed to answer, That Affairs were not then in a Condition to negotiate about such matters. It will not be amiss perhaps, to Consider by what degrees *France* is arrived to this greatness of Soul, according to

to which she Values not to disclose to the world the Designs which she formerly held secret.

The King having lost his Preceptor at the death of the Cardinal de *Mazarine*, did govern himself notwithstanding for some time according to his Counsels, as if he had been yet alive, the rather because Monsieur de *Lionne* who had been trained up in the same School, follow'd the same Maxims; they treated at that time the German Princes with some respect and Civility, they observed at least apparently the Law of Nations, and seem'd not willing to infringe the Peace of *Munster* and of the German Liberty. But *Lionne* being dead, Monsieur de *Louvois* remonstrated to the King, that the League of the *Rhine*, had been rather Prejudicial to *France* than any thing else; that they ought not to regard so much henceforward the Princes of the Empire, that they could not employ

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German Princes, if *Monsieur de Croissy* has disingaged the King from that troublesome Peace of *Munster*; I think I shall deserve no less than these Gentlemen, if I satisfie the Consciences of some of the Kings Council, who have yet any Scruples remaning, as to the Ecclesiasticks, and the Canons of the Church.

I will let you therefore see, that these things Oblige indeed ordinary men, but that there is a certain Law superiour to all others, conformable notwithstanding to the Sovereign Justice, which dispenses Kings from these Rules. For you must observe, there is no Law for a Just Man, and he who has the Character of an Extraordinary Power, is exempted by virtue of his Commission from all common and Humane Obligations. It remains therefore for me to demonstrate, how the King has such a Character, and that there's not a
man

man in the World at present, who
 hath received from Heaven, and
 even from the *Antipodes* them-
 selves, a greater Power than *Louis*
 the fourteenth. And that I may
 acquit my self so much the bet-
 ter, of what I undertook to prove,
 I will first lay down some new
 Law Positions to refute at the
 same time, what I foresee will
 be opposed against me, by too
 sorts of People, to wit, the German
 Civilians, and the Cannon Law-
 yers of *Italy*. I have the greater
 hopes of succeeding, in this my de-
 sign, because I have in some man-
 ner on my side, the Casuists or
 the Authors of the Moral Do-
 ctrine, and particularly the *Je-*
suites, who cannot chuse but see,
 being so subtle and cunning as they
 are, that they have more to ex-
 pect at present from the *French*,
 than the *Spanish* Monarchy.

I lay down therefore for a
 Foundation, That all things below
 upon

upon Earth are subject to the
 Sovereign Right of some very
 great and Powerful King, which
 he has by a certain *Destiny* up-
 on all other Creatures. From this
 particular Right sprung that of
Moses upon the Vessels which he
 borrowed from the *Egyptians*, and
 that which the *Israelites* exercis'd
 upon the Bodies and Goods of
 the *Canaanites*. And 'twas in Qua-
 lity of Vicar upon Earth, that
 Pope *Alexander* the sixth preten-
 ded to divide the new World be-
 tween the *Spaniards* and the *Por-
 tugals*, tho' his power did not reach
 so far as to Temporal things;
 when on the contrary, I will make
 appear, that the Most Christian
 King, who reigns at present, is the
 only and true Vicar of the World,
 in respect to Temporal Affairs; to
 this Foundation, I must add the de-
 finition of what is just, or unjust,
 which *Plato* very well explains,
 under the Personage of a certain
 Thra-

the *Thratinaque* whom he introduces,
 very saying that *Iustum est Potentiori*
 which *Utile*, which agrees very well with
 up- what we have already said of the
 this Right of some very great Monarch
 of upon the Temporals of all Mankind.

he The most Powerful in the World,
 and excepting always the Divil, is with-
 is'd out dispute the most Christian King;
 of and there goes a good saying of
 the Emperor *Maximilian* the First,
 who said one day, that if he was
Jupiter, and was to make his will,
 he would give the Kingdom of
 Heaven to his Eldest Son, and that
 of *France* to his second. If this was
 true in the Reign of that Emperor,
 it will be much more now. For
Louis the Fourteenth alone, has ad-
 ded to his Crown, so vast an ex-
 tent of Country, from the *Alps* of
 the *Switzers* to the *German Ocean*,
 that those Conquests are of them-
 selves sufficient to make a Consi-
 derable Kingdom.

There needs no great Art to
 prove

prove the Most Christian King to be the true Vicar, for the greatest part of the Arguments which Cardinal *Bellarmin* makes use of to prove the Popes indirect Power upon Temporal things, may serve incomparably better to prove the direct Power of the Kings. All that is foretold of the Reign of the New Testament upon earth, must be understood of the Reign of the Most Christian King, and you must

** 'Tis a Viol where-
in is kept (at Rhemes)
the Ointment with
which the Kings of
France are anointed at
their Coronation, and
was brought down from
Heaven (as the French
say) by two Angels.*

not think that the
holy * Viol came
down from Hea-
ven for nothing, or
that the King re-
ceiv'd in vain the
Gift of doing Mir-
acles and healing

the sick, for that's a Mark of those
who are employ'd upon earth to
extend the two Kingdoms. I know
very well that some Physicians can-
not believe the Miracle which the
King does so often by Curing the

Evil

Evil ; but there is no heed to be
 given to the little Faith of those
 Men, whose Religion is even now
 to become a Proverb : some do object
 that the Duke *D'Epernon*, Favorite
 to *Henry III*, was troubled with the
 Disease which the King shou'd cure.
 But suppose this to be true, does not
 every one know, that the Saints
 themselves wou'd not always heal
 all the Sick. Besides, 'tis visible that
 all the Prophets never meant any o-
 ther, but the Kings of *France* to be
 one day the Pillars and Protectors
 of the Church. And not to make
 mention of several other Passages,
 can there be any thing more clear
 than this, in which they say, *Lilia*
agri non nent, which signifies with-
 out doubt, that Women must not
 succeed in the Kingdom of *France*,
 that so the Scepter remaining in that
 Warlike Nation, it might never be
 brought under the subjection of
 Strangers and Women, since the
 Temporal King or Hero, whom all
 People

People will follow, must come from thence.

I have not read of any Kingdom, which can bring so good proofs for its fundamental Laws out of both Testaments, as the *French* can. That the *Turks* are to be ruin'd by *France*, is known by an old Prophe-
sie which one *Bartholomew Georgiewiz*, who had been for a long time Prisoner in *Turkie*, brought with him from the Eastern parts.

There is a Prophe-
sie *de Rege quodam illustris semilii*, in *Pareus* his Commentary upon the *Apocalypse*, which confirms the same thing. I am not ignorant that *Grotius*, in his Book *de jure Belli & Pacis*, does not approve of the alledging of Prophecies, thereby to ground any Right upon. But *Grotius* his Law is much different from ours; for besides that, he speaks of Prophecies whose explanation is uncertain. Ours on the contrary is out of all dispute; and since the Pope, to
make

make good his Right of the Church, proves it by Prophets, why shou'd not the most Christian King do so likewise, who is without Contradiction the true Vicar upon Earth, there being no other King in the World to do Temporally, what the Popes have done Ecclesiastically, nor to Establish upon Earth the Kingdom of the New Testament; happy according to the Flesh, which the *Millenarian* Hereticks foolishly expected, according to their false Notions.

Moreover the Right which we attribute to the most Christian King, is dayly confirm'd by Providence it self; for is it not a great Miracle, that a Prince involv'd in so many different Wars at once, shou'd nevertheless abound in Money: some are so foolish to think that he has that Blessed Stone, which is alone capable of making Rich all the Kings of the Earth: Others seeing him thus prosper in
all

all his Undertakings, and that he is informed of the most secret designs of his Enemies, are so vain to suppose him Conversant with a familiar Spirit, a thing not only Ridiculous, but even Impious, to attribute to the Devil the effects of a Divine Inspiration, in which the People are not unlike the *Jews*, who said, That Miracles might be made by the means of *Beelzebub*.

What clearer demonstration can be given of the good will of the Gods towards our Monarch, than what we daily see before our Eyes; to wit, a continual assistance from Heaven in all his Actions, insomuch that Mankind, and even time it self, seem to Conspire to add to his Glory and Happiness? For that which some call Fortune, is nothing but a Decree of Providence, and 'tis *Contra stimulum calcitratre*, to oppose it. Do not we see that the Emperour *Leopold* is endued with several great and Excellent Virtues,
that

he that all the World admires his fervent Zeal and Piety, that there's not a Prince more assiduous in performing his Office, nor who hears more willingly, or who examines with more attention all Petitions and Memorials, which seem of any Importance. He is always in Action, sometimes in Council, sometimes in his Cabinet making his dispatches; in a word, one may say, that there is not a Minister who takes the pains that he does, yet notwithstanding all things go contrary to his desire, when, in the mean time the King of *France*, who makes his Business a Pleasure to him, succeeds in all his Enterprises.

What other Consequence may we draw from hence, but that this King is destin'd to do some great things; for the Souls of Heaven receive Blessings even asleep, whilst others toyl and labour to gain something, tho in vain. We wanted another *Jeremias* to declare
to

to all the Powers of the Earth, that those who withstood the King, - opposed at the same time the Heavenly Decree, as those who hop'd to defend themselves against *Nebuchadnezzar*, and lean'd upon the broken Staff of *Egypt*; not unlike those Princes, who put at present all their trust in the House of *Austria*.

But lo here another *Jeremias*, that so the *Germans* may have no excuse left them: 'Tis one who from a Curate of a certain Village in *Germany*, is suddenly become a Prophet, and proves infallibly by the Apocalypse, that all the Enemies of the King shall Perish: The event has confirm'd his Predictions; for the *Italians*, Jealous of the Kings Glory, suffer no little damage by the great Drowth, and the Excessive heat of the Sun: the *Hollanders*, envious of his Happiness, are punished by Inundations, which put them in hourly fears of their utter ruine. The

The ingrateful *Sweedes* have been
 almost frozen to death with cold,
 the House of *Austria* torn to pieces
 by Civil Discords: The *Germans*
 feel already on one side all the Rage
 and Fury of the *Turks*, and on the
 other are threatned by the Forces
 of *Denmark*, all which shou'd make
 them think of preventing their Pu-
 nishment by a speedy Repentance, in
 throwing themselves into the Arms
 of the King. All Rules of Policy cease,
 in respect to this Great Prince, and
 tho he seems to do many things a-
 gainst Prudence, he still prospers,
 because the good Spirit is with him,
 and the Wildom of this World is
 but Folly in Heaven. The People
 make Disturbances, and frame De-
 signs against the King and Gods A-
 nointed: 'tis no wonder therefore
 that the Heavenly Power rising up
 against them, disperses them in his
 Wrath. When the King chose to
 humble the *Hollanders*, rather by
 force of Arms, than to grant them

a Peace, which they were ready to receive from his hands, the Wise Men of this World fear'd some fatal Catastrophe, especially when they saw *England* separated from *France* and on the contrary, *Germany* and *Spain* joyn'd with the *Hollanders*, but Providence had ordered it otherwise: The Danger was really great, and *France* would have soon perceiv'd it, if *Sweeden* had not sav'd her, by drawing the storm upon her own head.

This was writ in the Book of Fate, and the *Sweedes* having done it against their will, push'd on by some Superiour Power, deserve a little thanks, as the King does blame, for abandoning them ever since they began to be importunate to him, and (as we believe) useless. But let us return to the extraordinary Actions of the King, which are often disapprov'd of, by those who think themselves very

Wise: Can there be any thing more

con-

contrary to Reason in all appearance, than what he did the last year, when he provok'd and despis'd at the same time Heaven and Earth, *Europe* and *Asia*, the Pope and the Protestants, the Emperour and the Sultan, the Kings of *Spain*, *Sweedeland*, and *Poland*, the States General, and the Princes of *Germany*, *Italy*, and, in a word, almost the whole World: It might have happen'd at the same time, that the Pope might have Excommunicated him, his Subjects risen up in Arms against him, the *Turk* might have caus'd all the *French* Merchants and Merchandizes to be Arrested; that the Emperour, with the Princes of the Empire, might have attack'd his Frontiers, the *Hollanders* aided the *Spaniards* to recover all the places that they have lost; that the Princes of *Italy*, allarm'd at the getting of *Cassal*, might have taken some vigorous Resolution for the defence of their Liberty: and yet none of all

these things happened ; which cannot be attributed to any thing, but a Miracle from the Hand above, which ties the Arms of the one, and blinds the other, as it did the Arm of the *Syrians*, at the Prayer of the Prophet.

I suppose I have now sufficiently proved, as well by Prophecies as by Miracles, the Kings extraordinary Mission for the Reforming the Temporal Affairs of the Christians, and that grounded without doubt upon much better Reasons, than that of the first pretended Reformers of the Catholick Faith.

From whence it follows, That all Kings and Princes are oblig'd in Conscience to bear respect towards him, to chuse him for their Arbitrator in all their Differences, and to leave him the management of the general Affairs of *Europe* ; and that those who do not so, resist the Decree of the unavoidable Destiny. If they remain obstinate, and despise
the

the Brotherly Correction which the King uses towards them, their Subjects are absolv'd from their Oaths of Fidelity *ipso jure*, and may lawfully put themselves under the Kings subjection. Some perhaps will apprehend the dismall example of those of *Messina*, who having obtained the Kings Protection, were afterwards shamefully abandoned, against the Honour of the King, and his Faith so often given, and and that with so much precipitation, that they scarce gave time enough to those who were concern'd in it, to save their Lives and Fortunes, leaving several to the severity and Mercy of the *Spaniards*.

I must needs confess, that 'tis very true, and that this very proceeding might dishearten the well-intention'd; but this must not be imputed to the King, but to the Disasters of those Times, which are much changed at present; and one must consider, that this great

Sect must have its Martyrs in
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 off the Treaty, upon no other ac-
 count,

count? And the success has answered their pains and trouble, that is, they never meant it, because that one must first seek after the Kingdom of Heaven, and afterwards be assur'd that the rest will follow. If there is any one who doubts yet of the Kings sincerity, and good intentions, seeing he studies always how to persecute and torment the House of *Austria*, who are good Catholicks, let him consider, that those of that Family, are now become the Favoures of Heriticks, ever since they thought that they should be able to maintain themselves by their Assistance. So that we must begin with the Ruin of that House, to root out the Heresies which *Charles* the 5th. by his Complaisant Politicks first brought in. It will be objected to me, That the King has assisted Count *de Teckley* and the other *Hungarian* Rebels, notwithstanding they were Protestants, and tho' he saw

Sect must have its Märtyrs in the beginning. Principally the Catholics of *Germany* must acknowledge him their Redeemer, since 'tis certain, that the Arms of *France* are destin'd for the Propagating Religion, rather then extending its Territories. All the World knows that the King made War upon the *Hollanders*, upon no other account but to help the Bishops of *Cologne*, and *Munster*, to pursue their Rights of their Churches. If the *French* have since ill treated the Diocess of *Cologne* and *Leige*, one must believe, that that was done against the Kings will, or by the Electors consent, or at least by reason of War, and for the Publick good. Do we not know how earnestly the *French* Ambassadours at *Nimmeguen* insisted on a Toleration for the Roman Catholick Religion in the United Provinces? and how many times have they been just ready to break off the Treaty, upon no other account,

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at the same time; what an irreparable loss it wou'd be to the Christians, and on the contrary, of a vast advantage to the *Turks*. They will likewise say, That *Louis* the 13th. did the same thing for the *Hereticks* of *Germany*, who subsisted only by his means. But I answer, That such a little present damage, which the Christians and Catholics suffer, is not to be compared to the extraordinary advantage and profit which will one day result to them from these things. For the King having thus humbled the House of *Austria*, and remaining the only Umpire of the Affairs of Christendom, it will be an easie matter for him to settle the Church for ever, and to overthrow at one and the same time both *Turks* and *Hereticks*. He has already given us some Proofs of this his good will and intention, at *Gigeri* and *Candie*, and in several other places, (for as to the *Algerines* he never design'd the

the utter Ruin of that Base Can-
nale) *Tempus enim veniet quo devo-*
rabit Zelus ipſius & hos & omnes
Mamamuſchòs. And without doubt,
 he will not ſtop there, when he
 once ſees himſelf in a condition of
 giving Laws to *Germany, Italy,* and
 the reſt of *Europe*, there being no
 other Power to make Head againſt
 him; & I make no queſtion, but we
 ſhall quickly ſee this Bleſſed time.
 The Inferiour ſort of the Catholick
 Clergy in *Germany*, which has been
 ill uſ'd by the Proteſtants, and a-
 bandon'd by the Houſe of *Austria*,
 ſings already *Oſanna* at the ap-
 proach of its Redeemer. The Bi-
 ſhops indeed being Princes of the
 Empire, are yet in ſuſpence, and
 are afraid leſt there ſhould be
 brought in amongſt them thoſe
 ill-nam'd liberties of the *Gallican*
 Church, which may be indeed Li-
 berties towards the *Pope*, but on-
 ly a Slavery in reſpect to the King.
 Thoſe nevertheless who will not

at the same time; what an irreparable loss it wou'd be to the Christians, and on the contrary, of a vast advantage to the *Turks*. They will likewise say, That *Louis* the 13th. did the same thing for the *Hereticks* of *Germany*, who subsisted only by his means. But I answer, That such a little present damage, which the Christians and Catholics suffer, is not to be compared to the extraordinary advantage and profit which will one day result to them from these things. For the King having thus humbled the House of *Austria*, and remaining the only Umpire of the Affairs of Christendom, it will be an easie matter for him to settle the Church for ever, and to overthrow at one and the same time both *Turks* and *Hereticks*. He has already given us some Proofs of this his good will and intention, at *Gigeri* and *Candie*, and in several other places, (for as to the *Algerines* he never design'd the

the utter Ruin of that Base Can-
nale) *Tempus enim veniet quo devo-*
rabit Zelus ipfius & hos & omnes
Mamamuschòs. And without doubt,
 he will not stop there, when he
 once sees himself in a condition of
 giving Laws to *Germany, Italy,* and
 the rest of *Europe*, there being no
 other Power to make Head against
 him; & I make no question, but we
 shall quickly see this Blessed time.
 The Inferiour sort of the Catholick
 Clergy in *Germany*, which has been
 ill us'd by the Protestants, and a-
 bandon'd by the House of *Austria*,
 sings already *Osanna* at the ap-
 proach of its Redeemer. The Bi-
 shops indeed being Princes of the
 Empire, are yet in suspence, and
 are afraid lest there should be
 brought in amongst them those
 ill-nam'd liberties of the *Gallican*
 Church, which may be indeed Li-
 berties towards the *Pope*, but on-
 ly a Slavery in respect to the King.
 Those nevertheless who will not

prefer their Temporal Rights to the Publick good of the Catholick Church, ought to joyn with the King, and to follow the example of those two good Bishops of *Stratsbourg*, whose Zeal was so great for the Catholick Faith, that they made no difficulty of Sacrificing to it their Temporal Principalities which were annexed to their Churches: for since Charity commands us to think the best, we must not suspect them to have had any other designs. The other Bishops of *Germany* may follow their Example, the rather that they need not fear any Alteration will be made in their lives-time, and that they may with a safer Conscience enrich their Nephews, since 'tis not only lawful, but even Commanded us, to provide for our Kindred, and those who do not, are worse then Heathens.

As to the *German* Monks, 'tis another case; for since I make profession

fession of being sincere, and that I
 have no design upon any one, I
 dare not counsel them to adhere to
France, because the Fryars of *St.*
Benedict, *St. Bernard*, the *Car-*
melites, the *Dominicans*, and sever-
 al other Orders, who live very
 well at their ease in *Germany*, have
 been oblig'd not long since in
France to Fast and go Bare-footed.
 The secular Princes of *Germany* will
 think it something hard to be forced
 to surrender up their almost Royal
 Authority into the hands of the
 King; and because'tis known how
 difficult a thing it is for the Rich to
 enter into Heaven, therefore those
 who are Powerful, seem unwilling
 to accomodate themselves with the
 most Christian Kingdom, or its
 Temporal Vicar, who is the King.
 But they shall come to, sooner or
 later; and as all Rivers do at last
 disembogue in the Sea, whatsoever
 turnings and windings they make,
 so must all the Powers, especiall^y
 them,

those of *Italy* and *Germany*, be swallowed up by this Fifth Monarchy.

The *Hollanders* feel already their approaching Ruin, by the lessening of their Trade, and the unavoidable loss of the *Spanish Netherlands*; so that 'tis to be hop'd, that this nest of Secretaries will quickly be destroy'd. *Denmark* and *Brandenbourg* being animated against *Sweden*, *Saxe*, and *Brunswic*, will soon consume the remainder of the Protestant Forces. The Bishops of the *Rhyne*, *Westphalia*, nay, even those of *Franconia*, one day will not oppose the Kings Zeal for the Catholic Faith. *Austria* and *Bavaria* will not be able to withstand him, being weakned or terrified by the Neighbourhood of the *Turks*.

There is no great heed to be given to the *Italians*, who are ready to receive the Yoke, and who have so much degenerated from the Virtue of their Ancestors: For what
did

did not the *Venetians* for Example do, when formerly the House of *Austria* had some design in the Country of the *Grisons*? And now that *France* has got footing in the very heart of *Italy*, they are mute, and dare not say one word.

I do not question but this is an effect of Providence, who takes care to blind them, thereby to inflict the greater punishment upon them.

Certainly when *Germany* is at the Kings Devotion, it will be too late for them to wake from this deadly Lethargy, for where wou'd they raise Men, there being but few disciplin'd Troops in all *Italy*? Money alone being not sufficient to make War, when'tis not employed in time. I believe the *Italians* will make some effort, before they give themselves quite up, and that they will fight *non pro aeris & focis, sed pro lectulis*, for fear of the Horns which the *French* are preparing for them,

them, with whom they know that their Wives do already secretly combine, which begun to appear ever since the Envoy of *France*, among some other harsh Conditions, propos'd to those of *Genoua*, That it shou'd be permitted henceforward to the Women of that Country, to live after the *French* Fashion, and to receive Visits from *French* men; so that the *Italian* Ladies do not less expect of them their deliverance from their Husbands Yoak and Tyranny, than the *German* Priests from the Insults of the Protestants.

Such is the Fortune of *France*, which finds Powerful Favourers amongst her Enemies themselves, as that of the Clergy in *Germany*, and of the Sex in *Italy*; and who dare resist henceforward the two most dangerous of Enemies, Priests and Women, when once combin'd together? I think it will not be amiss, while I make the Kings Apology, to make that likewise of some
Germans,

Germans, Gallo-Grecians, my Brethren (who are not insensible to the Powerful Charms of the *Louis d'Ors*.) The ignorant Multitude call us Traytors, saying, That we sell our Country, and that we do our endeavours to bring it under a Foreign Subjection. But I believe that the greatest part of those who reproach us with these things, cou'd wish they were capable themselves of the same Crime, and what they do is purely out of Envy, since they have not the Art or the good Fortune thus to bring *Grist to the Mill*.

I except some simple Persons, who might perhaps scruple such a thing ; but their number is so inconsiderable, that they ought to be laugh'd at for their Folly. In the mean time we are not so much in the wrong, as some think us to be : the wisest Politicians do unanimously agree, that the Republick of *Germany* is so monstrous and so corrupted,

rupted, that it necessarily requires one absolute Head to Establish a good Government. Witness the Writings of the greatest Wits of our time; *Lundorpius, Conringius, Piazcus, Rhinpingius, Oldendorpus, Tupetius, à Lapide, Monzambanus, Cittosario*, and others, the three latter being of Switzerland, from their true Names, to wit, *à Lapide*, who is Monsieur le Comte d'*Oxenstern*; *Monzambanus*, who is Monsieur *Puffendorf* Secretary of the Court of Sweedland; and *Cittosario*, Monsieur le Baron d'*Edelstein* in the Low Countries. What is this German Liberty, but a Licenciousness of Frogs, who do nothing but croak, and leap here and there, and must have a Stork, since the Logg, which made so great a noise at its fall, is now become despicable to them?

They ought therefore to think themselves indebted to us, for endeavouring to destroy such a Liberty,

erty. I know that the major part of my Confrators do not discourse so freely, fearing rather the Name of a Traytor, than the thing it self; and seeking to colour their Proceeding by some specious pretences drawn from the Peace of *Westphalia* and *Nimmeguen*, the Capitulations of the Emperour, the Order of the Circular Executions, and the other Laws of the Empire; relying besides upon the Liberty of Peace and War, and of Alliance, and upon the Law of Nature for our proper defence, accusing even the Emperour and the Empire for ill using, defrauding, and abandoning some Princes to whom these Gentlemen belong.

But I, who deal more sincerely, and who have stronger Reasons than all these, I will not imitate them; for I know there is no solidity in all these Pretences, and that none was better inclin'd to the common Cause of the Allies, than the Emperour,
who

who sign'd not the Peace of *Nimwegen*, till being deserted by the *Spaniards* and the *Hollanders*, and that he saw the Allies strive with each other, who shou'd best and soonest accommodate his Affairs. I find therefore but one thing for which the Emperour is to be blamed, and for which others perhaps wou'd not accuse him; that is, he maintains with so much obstinacy the Rights of the Empire, by not acknowledging a Power Superiour to his own, which the most Christian King has received immediately from Heaven, as we have just now sufficiently proved. There are some *Gallo-Grecians* who imitate *Judas*, by taking the thirty Pence, because they suppose *Germany* will be sav'd by some Divine Providence; and that in the mean time, they shall have the Money, and that one day they shall have Reason to laugh at the easie belief of the *French*. But let them laugh that

me- that win: Have a care, my Freinds,
 the and see that you do not deride in
 and vain the Gods, nor the Kings whom
 with Heaven has destin'd for your Pu-
 and nishment. I found my self not
 irs. long since in a Company, where-
 for in an old Gentleman burning with
 la- Zeal, terribly exclaim'd against the
 aps Gallo-Grecians, whom he call'd the
 he Plague of their Country, and the
 cy shame of Mankind, whom the
 not French flatter at present, but really
 our think to be the vilest of Men; in a
 ri- word, he had like to have sent
 te- them all to the Devil. Some of
 ust our Order, who were with me,
 ere and who had a squeamisher Con-
 ni- science than the rest, were so mov-
 ty ed at this good Mans Discourse, that
 na- they trembled at the least noise,
 ro- fearing every minute, lest some
 an Devil or other shou'd come and take
 y, them by the Back: As for my part,
 ve who am something more resolute, I
 ief did in this occasion what is recom-
 gh mended to us, that is, *Confirmavi*
 at *fratres*

fratres meos, in accusing them of
 little Courage, and telling them
 how much it imported to have ones
 Conscience not wavering nor scrup-
 pulous, but steady and fix'd upon
 good Reasons. I let them see how
 we laboured for the Church, that
 the Name of our Country was but
 a Scare-crow to Fools, that a Man
 of Courage finds his Country every
 where, or rather, that Heaven is
 the common Country of all Chri-
 stians, and that the general good of
 all Christendom, and the Decrees
 of Fate, must be preferr'd to the
 particular Interests of *Germany*. I
 do acknowledge, and consider very
 often, how miserable *Germany* wou'd
 be under the *French* Yoak : they de-
 spise our Nation even now, when
 it makes some Figure in the World ;
 how will they therefore value it,
 when 'tis vanquish'd and over-
 come ? 'Tis then they will reproach
 us, not only with our Simplicity,
 but our Cowardise, so unworthy
 the

the former Reputation and Glory
 of our Ancestors. They will take
 from us our Arms, as Persons not
 fitting to bear them: They will
 destroy all the Illustrious Families,
 or Transplant them to *France*; The
 Benefices, and Offices of conse-
 quence, will be for none but *French-*
men, or some base servile Souls a-
 mong the *Germans*: Those of a No-
 ble Spirit, and who seem to retain
 some Reliques of the ancient Ver-
 tue, will be afflicted with a thou-
 sand Evils, till at last, being all sub-
 dued, they shall have renderd the
 Nation an Object of Pity, rather
 than of Fear: With such like
 thoughts as these does the Devil
 often tempt and torment me: For
 our Mind is apt to receive such Ideas,
 and 'tis a hard matter to devest ones
 self of Opinions, which seem to be
 born with us. But I cast off these scru-
 ples, when I raise my Soul to Heaven;
 for I consider, that what we look up-
 on as Misery, is our true Happiness;
 That

That the Righteous are tryed by tribulation, that the Church never flourishes more than when it is oppressed. You will be happy my Friends in Heaven, when the *French* shall have made you Miserable in this World; for you will goe thither so much the more willingly, that you leave without any sorrow this Valley of Miseries. thrust therefore your Necks into the Yoak which *France* offers you, and make haste to merit Heaven by your Readiness, Obedience, Patience, and other Christian Vertues, in putting the most Christian King in a condition of subduing the *Turks* and *Hereticks*. If this cost you your Liberty, let this be your comfort, that 'tis for the increasing of the Kingdome of Heaven, that you suffer so great a loss.

But I return to my Discourse, and assure my self, that the most Christian King has receiv'd from the Almighty Sovereign a full Power

to do more then what we have
 seen him do hitherto ; for we must
 confess, that he uses it with a great
 deal of Moderation, considering
 the Right he has to put in execu-
 tion what ever he thinks will con-
 duce to his Glory and Greatness.
 For he is the Vicar-General upon
 Earth, to exercise Sovereignty, and
 all Jurisdiction and Temporal Pow-
 er, since Heaven has declared him
 the Redeemer of the Christians,
 and Protector of the Church against
Hereticks and Infidels. Let the
Pope honour and respect the King
 of *Poland*, as the most Martial and
 bravest Prince of the whole *Uni-*
verse, it is but an *Italian* flattery,
 and, to speak down right, but to
 deride our King, who is the true
 and, only Vicar of the World, and
 the *Pope* his Church-Warden ; 'tis
 a high and mighty Office, he is
 not bound by the Common Laws,
 and his greatness is the only Rule
 of his Actions : since whatever
 serves

serves to increase it, is for the Glory and good of the Church. He cannot therefore err, but by an excess of Moderation, and all that he does with an intention to make himself Great, will be just. I imagine that the Reverend Father *de la Chair*, Jesuite, Confessor in Ordinary to the King, whose Learning and Wisdom is generally so well known, is not averse from these Sentiments ; for had he not this general Remedy to satisfy all Scruples, how could he, being a man of Conscience, approve of so many things which are done in the Kings Name ? Some are so vain, as to think that they can defend the Enterprises of *France* by Reasons drawn from the Common Law ; but they are mightily deceiv'd : and when ever they happen to engage in such Disputes, they are soon nonplust ; which makes the wisest amongst the *French* avoid them as much as is possible, and reason only like

Poli-

Politicians extolling with a great deal of Justice, the happy and Prudent conduct of their Monarch, who knows so well how to turn all things to his advantage.

For several are ignorant, and others will not declare what they know of the absolute right which the King has receiv'd from Heaven, they make use of it, notwithstanding, privately amongst themselves, when occasion requires. Witness that *French* Minister, who, reasoning upon the Peace which was afterwards concluded at the *Pireneans*, boldly advises the King to consent to whatever renunciations should be demanded from the *Infanta*, and to ratifie it in the most authentick manner, as they could wish, nay even by any solemn Oath, and that he might notwithstanding be free to act, as he should Judge most suitable to his Interest, after the death of the King of *Spain*. For no good *Frenchman*, says he, would

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Counsel the King to neglect the advantage of his Crown, for which he is responsible to the World ; and to Posterity; this is a true touch-draught of the Law and Morals which we have established; that is, that the Greatness of the King, and the Crown of *France*, is above all other Rights and Oaths of what nature soever.

But since 'tis so, they do ill to dissemble a Truth which should be preached up, that it might be believed; and there is the greater necessity for its being publisht, that the enterprises of *France* cannot be maintain'd by Reasons of common Law, as I have already observed; and to make this out more plain, I will produce here some things which are commonly objected by the Enemies of the Crown of *France*, to the end that every one may understand how unexcusable wou'd all the Actions of this Crown be,

be, if the King had not the Priviledge of doing what he thought fit, in the Quality of Temporal Vicar of the World.

I will begin by what was done in the Reign of *Lewis the XIII.* The Cardinal *de Richlieu*, to satisfy the weak Conscience of that scrupulous Prince, made several *French* Doctors approve of the Alliances which he had with the Hereticks, against which a certain Author in disguise, by the Name of *Alexander Patricius Armanus*, who was supposed to be the famous *Jansenius*, Bishop of *Ipres*, writ a Treatise call'd *Mars Gallicus*; all the little *French* scribbling Pens split against this Rock; and persons who are indifferent, have judg'd that none ever fully answered his Reasons. In effect, when *France* declared War to the House of *Austria*, nothing oblig'd her to come to those Extremities. For

the Imperialists, even after the gaining of the Battel at *Nordlinguen*, were not backward from hearkning to a Peace, having felt the inconstant Fate of War; and if *France* had been minded to be a Mediatrix, rather than a Party, it had been no hard matter for her to have procur'd a firm and lasting Peace, most of the Princes of *Germany* being averse from it: But *France* design'd no such thing, she had a mind to fish in troubled Waters, to overthrow the House of *Austria*, which already staggered, to ruin the Empire with its own Weapons, which was the only obstacle to its Greatness. But she would not see (though she pretended to be so zealous a Catholic) that the Emperour had undertaken this War, only to defend his own Country, and afterwards (the occasion seeming favourable) to force the Protestants to restore what they had possessed themselves of, directly contrary to the Transaction

saction of *Passal*: So that since it did, and does still lye in the Power of *France*, to give Peace or War to the Christian World, the most zealous impute to her all the Blood which has been spilt in *Christendom*, ever since that time till now. 'Tis thought that the *French* fomented the Dissentions in *England*, and that they were not altogether innocent of that horrid and infamous Parricide which insued.

The Rebellions of *Portugal*, *Naples*, *Catalonia*, *Hungaria*, are the effects of their Works, and which they do not conceal; what endeavours did they not use to hinder the concluding the Peace at *Munster*, between the *Spaniards* and the *Hollanders*? What shall we say of the *Pynenean* Peace, and the Renunciation of the *Queens*, which was so solemnly sworn to, and which was an essential point of the said Peace?

Certainly, if one may put any surety in the Treaties of Men, if the publick Faith of Kings is of any effect, if Religion and Conscience are not empty Names invented to cheat the Simple, this Peace must be firm and lasting. But since it has been broken and trodden under Foot at the first opportunity, one must confess, say they, that they are very silly and fit to be imposed upon, who rely henceforward upon the word of *France*, wherefore the *Hollanders*, the *Spaniards*, the Emperour, and the rest of the Allies, who treated at *Nimiguen*, have already felt the smart of their being too credulous.

For had they believed that the *French* would have undertaken upon the Empire and the Low Countries, in the middle of the Peace, more than they durst in the heat of War, they would have been very blind indeed, or they would have
chosen

chosen to fight together rather than to die separately. If we go back to the beginning of the last War, can there be any thing more violent and unjust, than their Proceedings against the late Duke of *Lorraine*: His only Crime was, that he would not depend upon some *French* Governour, or Intendant, and that he indeavoured to secure himself by defensive Alliances, the most Innocent that cou'd be. The War against the *Hollanders*, was so far from all Reason, (I speak under the personage of the Enemies of *France*) that they could not find so much as the least pretence for it; and in the mean time all the Violences which *France* had since committed in *Germany*, in the *Low Countries*, and in other places, cannot be excused, because they were a necessary consequence of that War. 'Twas upon these Grounds that the *French* Armies travers'd *Germany*, to hinder the Princes from sending any Suc-

cours to the *Hollanders*, or making any Diversion to *France*, that they took *Treves*, surpriz'd and dismantled the ten Towns of *Alsatia* in an unjust manner, exercis'd all sorts of Hostilities in the Palatinate, upon the least suspicions, which had nothing to authorise them, but only reason of War, and that the most unjust that ever was undertaken. Nay, they had the insolence to declare to the Emperour, that he must first withdraw his Forces out of the Empire, and that the King wou'd do the like when the Emperour should have given his word, (whereof some Princes shou'd be Guarantees) that they should not march again out of his Hereditary Countries. This is to say, that the King of *France* had more right in the Empire, than the Emperour himself. Every one ought to rely upon the word of the French Ministers, who gave out every where, that the King design'd nothing by
this

this War, but to chastise the *Hollanders* for some pretended insolence; as if the same Fancy might not take him to humble others likewise in their turn, and as if he alone had the right to act the Personage of a Master, who with his Rod in his Hand, treats all others like little insignificant School-boys. But we have seen that all his Preparations tended to something more than a simple Bravado, since he seized on the Posts on the lower *Rhine*, by putting into them strong *Garrisons*, that the *Hollanders* were only guilty of saving *Flanders* from its total ruin; and finally, that the Kings Ambition was not without some mixture of Interest, and that it thirsted no less after Profit than Glory.

As to the Dependencies, and the Dependencies of those Dependencies, *in infinitum*, which surpass the Principal, they say, That they

must be very foolish indeed, who let themselves be deluded by such Reasons, that there is nothing more unjust, than that Chamber of Justice established to the King himself, which fails not to give Sentence always in his Favour, and which pretends, that those who stand not to their Judgment, are fallen from all their Rights; that 'tis an unpardonable insolence, to make their Wills pass for a general Law, to prescribe to the Empire a fatal term of some Days and Weeks, in which they must determine about the yielding up the eighth part of *Germany*, and if the Empire is never so little backward, they will impute to it all the Evil which shall ensue; and the King washes his hands of it. On the one side, the *Spaniards* must be oblig'd to accept of the Arbiter nominated by *France*, and on the other side, they refuse the Empire to enter into an Arbitrage, or a Mediation equally

concerted on by both Parties. They maintain that the taking of *Straßburgh* is the most unjust and barbarous thing as ever was committed by a Christian Prince, and that 'tis the height of Impudence to go about to excuse it.

That this was done in the middle of Peace, without any pretence whatsoever, contrary to the Faith so lately given, that all things should remain in the same condition, as they were at the departure of the Kings Ambassadour for *Francfort*; that all judicious Persons did believe, that after this it would be useless to build any Foundation upon the Rules either of Law or Honesty.

That Conscience, Faith, and the Law of Nations, are empty Names, and vain shadows, since Violences and Injustices are committed open-faced, and without any sort of pretence ;

tence ; for formerly those who studied to exactly the niceties of the *French Law*, were not likely of thinking of *Strasbourg*, lest they should be looked upon as Men whose Brains were stuff'd with Chimeras, or as Sophists taken in *flagranti delicto*, since the words of the Peace of *Munster* are too plain and clear, to leave any room for vain disputing, that one would think that the Ministers who made the Draught of it, had by some Prophetick mind foreseen and prevented all the subtle evasions, which the most impudent Sophister could ever devise. But if they were cunning enough to stop the mouths of those who had yet some shame still remaining in them, they could not tye the hands of those who so scornfully trampled under Feet all sort of Reason ; for it has availed them little, to have expressly determined, that nothing of all *Alsatia* should be yielded

yielded to *France*, but what the House of *Austria* possessed, to have specified the Places by their names, and surnames, to have excepted expressly those very Principalities and States of the Empire, which *France* will at present include, to Wit, the Bishoprick, and City of *Strasbourg*, the Princes of *Petite-pierre*, the Comtes of *Hanau*, and the free Nobility of *Alsatia*.

Some *French* Advocates seeing themselves press'd by the Peace of *Westphalia*, withdrew into another intrenchment, and finding nothing which is favourable to them in these Ages, they have recourse to some Imaginary rights of *Dagobert* and *Charles le Magne*. I wonder that they do not demand of the Great *Turk*, the Conquests which the *Gauls* formerly made in *Grecia*, and *Galatia*, and that they do not bring their Action against the present *Romans* for the money which
their

their Ancestors had promis'd the *Gauls*, to save their Capitol, and whose payment was interrupted by *Camillus*. In effect those Authors amongst them who have any gravity, are asham'd of their ridiculous Impertinencies; for if they subsisted, it would be in vain henceforward to alledge the Treaties of Peace of *Munster* or *Nimmeguen*, or to contest about any Place or Country with an Emperour, King, or Prince, who ought to be dethron'd or dispossessed of their Lands, as downright Usurpers, since all *Germany*, with the Low Cuntreys, and almost all *Italy*, would be swallowed up in this General Pretension of the Empire of *Charles le Magne*, if he was now to be raised from the dead. There are some, nevertheless, who suspect that the Most Christian King does mean these vast and determin'd pretensions, when he offers to the Empire, that in case they will yield what he has lately taken, he will renounce

renounce all his other Rights, which notwithstanding he does not explain; wherein he does wisely, for we commonly think best of things not known, and oftentimes secrets being made publick, are exposed to Laughter.

I have thus ingenuously represented, all that is objected against the Kings Pretensions, that one might see that there was no other way left to defend them, but the Medium which I took, by which the King is exempted from answering to all the reasons of Law, how strong so ever they are: but because this fine invention is unknown to the Vulgar, we must not marvel if those who have been lately stript of their Estates, torment themselves, and stir up Heaven and Earth against us. If they shew us Fields drowned in Christian Blood, to satisfy the Ambition of one Nation, which alone disturbs

disturbs the Publick quiet ; if they let us see thousands who have lost their Lives by Fire, Famine, and Sword; only that there might be writ upon the Gates of *Paris*, the name of *Louis* the Great, in Golden Letters. *France* can, they say, give Peace and Happiness to all *Europe*, what greater Crime can there be imagined then, to load ones self with all the Evil of Christendom, so much Innocent blood spilt, scelerate actions, the groanings of dying men, finally the Tears of Widows, and of *Orphans*, who cry to God for vengeance, that great God, whose judgments are so terrible, whom the *Hypocrites* and *Sophists* can not deceive, and who makes no distinction between the King and the Plowman, but to encrease their Pains according to the greatness of their Crimes? In this spacious field do the Enemies of *France* so loudly declaim against her, but they surpass themselves

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selves now that the *Turk* is ready
 to over-run all Christendom, two
 hundred thousand Christians de-
 stroyed by the Sword, or what is
 worse, led into Captivity to the
 Perpetual damnation of their Souls,
 this they say, cries Vengeance to
 Heaven, against those who inci-
 ted and aided the Rebels of *Hun-*
gary with Money and arms, tho'
 they foresaw of what a dreadful
 consequence it wou'd be to the poor
 Christians, who were most expo-
 sed to the danger. And that no one
 may fancie that the Authors of
 these hopeful designs do repent
 themselves of them, 'tis observed that
 they, now the danger is the grea-
 test, when *Vienna* was upon the
 point of surrendring, the Church
 drowned in tears, and covered
 with Cinders and Sackcloth, to
 crave pity and mercy from Al-
 mighty God, 'tis observed, I say,
 that these Incendiaries do incite
 the King to divide, by the Means
 of

of his Allyes, the Forces of *Germany*, so necessary to repel the common Enemy, and, what is worse, to attack openly the House of *Austria*; at a time that she was like to be oppressed by the *Ottoman* Power, to the great astonishment of all Christendom; and all this without any apparent reason, upon frivolous pretences, of some little Dependencies, which are not able to stand a discussion at Law, not being Law proof. From whence will follow in all probability, that either *Vienna* will be lost, or that the Emperour must be obliged to make a peace no less shameful than pernicious to Christendom, and which will render him contemptible to all the World; or finally, that there will be an immortal hatred, in case the *Turks* are happily repuls'd, since the Emperor must necessarily judge, that he cannot save himself from the snares which *France* prepares for Him, but by

Ger an implacable, and a fatal War,
 com which will not end, but by the
 vorse utter destruction of one of the Par-
 f Au ties, whereby one of them will be
 was rendered incapable of either giving
 oman or resenting any farther affronts,
 ment which cannot be compass'd with-
 this out the effusion of much Blood.
 , up If the King, say they, had been plea-
 little sed, when Christendom was in so
 able much danger, to let the World see
 not the greatness of his Soul, by sacri-
 ence ficing a few handfuls of earth, in
 that the low Countries, to the Publick
 that good, by comporting himself to-
 d to wards the *Germans*, who have been
 than hitherto esteem'd Generous, so that
 and they needed not have been for-
 emp- ced upon some desperate Action, to
 ally, provide for their own honour and
 I ha- safety: If the King had been plea-
 appi- sed to have consented to the just
 must demands of the Emperour, who
 nnot desired to have terminated at the
 hich same time the differences which
 t by were between *France*, the Empire,
 an and

and the Low Countries, of which they are a Member, without designing by subtle devices, or by an unsupportable imperiousness to separate Allyes, which are link'd together by all the strictest Bonds of blood, right, and interest, thereby to ruine them each a part; lastly, if his behaviour had ben such after the Peace of *Nimeguen*, that one might have hop'd for some Quiet; if the Most Christian King, I say, had been pleased to have yielded these things to the prayers of the Holy Father, to the Tears of the Church prostrated at his feet, he might have quietly possessed the greatest part of what he has taken, laid a Foundation of a solid, and lasting Peace in *Europe*, of which he would have been the Author and Arbiter, gain'd the hearts, and the publick acclamations of all; in a word, made such progresses against the *Infidels*, that would have been, perhaps, of greater

greater importance, and of much
 more Honour and Glory to him,
 than all he could have performed
 in *Europe*; but the conduct of
France being directly contrary
 to these good Counsels, she for-
 ces others to take desperate Re-
 solutions, and makes it an un-
 pardonable Crime for any one
 henceforward to put any confi-
 dence in her word, or to hope for
 a good Peace, since neither the
 Renunciation so solemnly sworn
 could guarant that of the *Pyreneans*,
 nor the Kings word, that nothing
 should be altered after the depar-
 ture of his Ambassadors for *Franc-*
fort, could hinder the taking of
Strasbourg, and since the declara-
 tion which this Prince made,
 that he had raised the *Blokade*
 of *Luxemburg* upon no other ac-
 count but that Christendom was
 threatened with the arms of the
Turks, has been found false and Il-
 lufory, since at present that the
Turks

Turks are come from threats to Blows, it restrains not the Officers of that Crown, from taking the advantage of a general consternation, whilst all *Germany* trembles, and all *Europe* remains astonish'd, to advance the affairs of their Master, to lay waste the Low Countries, and to kindle without any concernment a new War, an action which none can defend without an extreme Impudence or Folly. Some hope that Heaven will not let *France* go unpunished for so black and detestable a Crime, that the publick hatred, the undeceiving of Men of worth, who had yet some good Opinion remaining of the *French* conduct, and the Infamy which will descend to posterity, are Punishments great enough, that among the *French* themselves those whose Consciences are not quite smothered by a long habit of Crimes, will tremble at the sight of so great

to a wickedness ; that the remorse
 of Conscience of a bad Cause,
 is not always without effect even
 among Souldiers and Common
 People, whom the least reverse
 of Fortune, is able to reject or a-
 nimate, to put in execution the
 dangerous designs which lye hid
 in the breasts of several Malecon-
 tents, and which a long Series of
 happy successes, has rather stifled
 than extinguished. They flatter
 themselves that it will not be long
 before *France* repents her self of
 her deportment, and that all the
 evils will fall upon the heads of
 those who have been the occasion
 of them ; for say they, *France*
 must have done one of these two
 things, to wit, either have taken
 hold of this occasion, to shew her
 Generosity, by giving the Empire
 and *Spain* a tollerable peace ; or
 have cast off all respect and shame,
 by entring with all her Forces
 into *Germany*, to oblige her to
 take

take her choice, either of *Mahomet* the Fourth, or *Louis* the Fourteenth, and since *France* who has no regard to Piety, and who dares not make a publick Profession of a down-right ungodliness, has lost this fair opportunity, by keeping the mid-way, which *Machiavil* observes to be so dangerous to all great designs, they hope that the *Turks* being repuls'd, she will soon repent of her indifferent Piety, or her down-right Witch-craft.

These are part of the things which are said against *France*; for I cannot induce my self out of the veneration and the respect we owe to great Princes, to make mention of all those bitter and violent expressions, which are us'd either in Books, or private Conversations.

These Objections cannot be answered by those who endeavour

your to defend the proceedings
 of *France* by Common Law.
 But my Principles clears them of
 all Doubt, and brings a Con-
 fusion upon those who pretend
 to Criticise the actions of the
 best and greatest of Kings, of
 whose Holy and Sanctified Inten-
 tions they are altogether igno-
 rant. For could they look into
 the bottom of his Heart, or did
 they hear him argue with his
 Confessor, I believe they wou'd
 soon put a stop to their malig-
 nant Reproaches. This great
 Prince has foreseen all things,
 knows the Evils which he does
 himself, or suffers to be done by
 others; it grieves him, when he
 considers the loss of so many
 thousand Souls. But what help,
 how can he resist the unaltera-
 ble Decrees of the Fates above,
 who force him to it: He sees
 that all other ways to Cure the

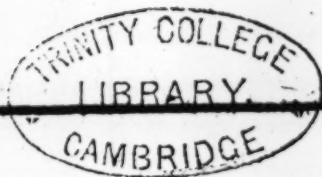
E

Evils

Evils of Christendom, but Fire and Sword, are vain and useless; the Gangreen cannot be stopp'd, but by Remedies which are cruel in themselves. Our miseries must be cut up by the roots; *habeat aliquid ex iniquo omne magnum exemplum quod utilitate publica compensaturum.* Since therefore, not only the light of an internal Vocation which was sufficient for the pretended Reformers, but moreover the external Marks of an extraordinary mission, to wit, Miracles, and a perpetual assistance from Heaven, do confirm the King in the Justice of his Cause, nay, and oblige him to pursue his point, he must necessarily obey the Commands of the Sovereign Power, who calls upon him to be the general Restorer of the Affairs of Christendom: Let him seek after Greatness, as

a necessary accomplishment for so great a design; let him ruine the House of *Austria*, for whilst that subsists, Christians cannot be united under one Head, nor Hereticks reduced. Some will imagine that the King would do better to begin all these rare designs, by the overthrow of the *Turks*, than by afflicting the poor Christians; but these Persons do not see that 'tis the *Germans* and *Flemmings* who border upon *France* , and not the *Turks* . That one must pass from ones Neighbours farther on, and arrive to great things by sure and solid Degrees, rather than by over-hasty and dangerous leaps. But that I may not trouble myself any longer with Reasons of Policy, see here is one of Conscience, which is, That the King will follow the Rules of the New Testament, which commands us

to begin with the *Jews*, and then to proceed on *ad gentes*, wherefore, in imitation of it, that King will by the overthrow of the Christians, make himself one day a secure passage to the Infidels.



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